ROSICRUCIAN DIGEST

NOVEMBER, 1947 · 25c per copy

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Mysticism • Art • Science

This Month's Feature

Student Supplies

FRAGRANCE OF THE SOUL

THE ancients attributed directly to divine source everything which to the human senses seemed perfect—the perfume of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples, herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul.

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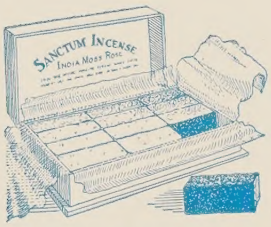

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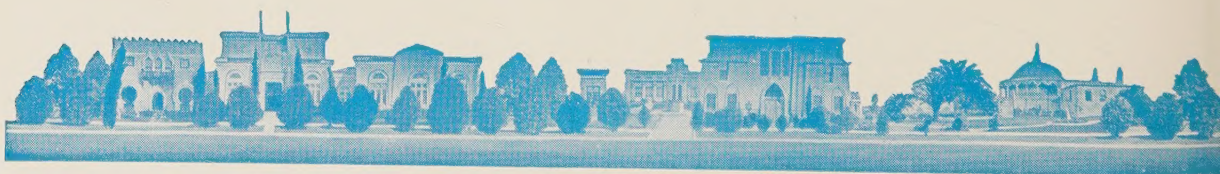

THE INSTITUTION BEHIND THIS ANNOUNCEMENT

ANGLO-AMERICAN UNITY

Above are seen in conference in London, England, Raymund Andrea, Grand Master (at left) of the British Jurisdiction of AMORC, and Ralph M. Lewis, Imperator of the Jurisdiction of North and South America and Australasia. This conference of comparatively recent date resulted in the post-war *coordination* of these two great Rosicrucian jurisdictions of similar language and customs. The full facilities of the American Jurisdiction are now extended to all members throughout Great Britain and its far-flung possessions. This act forges another link in the chain of solidarity of the international Rosicrucian Order. *(AMORC Photo)*

"THIS WISDOM MUST DIE!"

Truths That Have Been Denied Struggling Humanity

FOR every word that has left the lips of bishops or statesmen to enlighten man, a thousand have been withheld. For every book publicly exposed to the inquiring mind, one hundred more have been suppressed—*damned to oblivion.* Each year of progress has been wilfully delayed centuries. Wisdom has had to filter through biased, secret sessions or ecclesiastical council meetings, where high dignitaries of state and church alone proclaimed what man should know.

Are you prepared to demand the hidden facts of life? Will you continue to believe that you are not capable of weighing the worth of knowledge that concerns your personal freedom and happiness? Realize that much that can make your life more *understandable* and *livable* has been left unexplained or intentionally destroyed. At first by word of mouth only, and *now* by private discourses, are *revealed* those truths which secret brotherhoods preserved in ancient temples and hidden sanctuaries, from those who sought to selfishly deprive humanity of them.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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THE THOUGHT OF THE MONTH

WHAT IS A COMMUNIST?

By THE IMPERATOR

NOTWITHSTANDING the dissension that exists throughout the world, society is more closely knit than ever before in history. The elaborate networks of communication and transportation function as a highly organized nervous system of our present civilization. Any event or act which has a great impact upon people anywhere is a stimulus felt almost instantaneously by the whole of society. We realize the importance of not allowing ourselves continually to react to some sensation, physically aroused, without questioning its cause. Unfortunately, however, we are given to responding to the mental stimulus of invectives read in the newspapers or heard over the radio, without much personal analysis of them.

A condition may arise in the world which forcefully affects society. Its effects are immediately transmitted throughout the world by the international press and radio. A name is then given to the effects. Often the name is not appropriate to describe the initial cause. Consequently, the name, because its actual meaning is not entirely understood, acquires an awkward terminology. Various connotations are attributed to it which, when applied to some person or group, may result in great injustice. It is for that reason that every intelligent person *judiciously* selects the words he uses in referring to the thoughts and conduct of others.

A word which is commonly bandied about today is *communist*. It actually has several technical meanings. Of recent years it has been associated with a political ideology, the effects of which on world society have become intensified and wholly unpleasant to many. Consequently, the word has come to be opprobrious, to symbolize objectionable characteristics which frequently have no relation to its original inherent meaning.

In every age of history, some word has come to depict that which is distasteful to at least a portion of society. It has then been eventually used as a general invective against individuals or societies that might be disliked for entirely different reasons. An example of this is the word *carpetbagger*. Immediately following the Civil War in the United States, when the southern states had not yet recovered normalcy, they were invaded by unscrupulous characters from the north. These individuals, called *carpetbaggers*, often preyed upon the then recently acquired freedom of the Negro in order to exploit him and the impoverished former Confederate States. Finally, however, the term was applied to any individual to whose conduct one might object for wholly personal reasons. Persons with malevolent intent would hurl the word as an imprecation at innocent persons whom they disliked, so as to cause them great embarrassment. The same tactics were used recently in the formerly Nazi-occupied countries. When the Nazis had evacuated, individuals retaliated for personal wrongs, actual or imagined, at the hands of a neighbor by referring to him as a *collaborator*. This obviously caused the often inno-

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cent party great difficulty in establishing his lack of guilt.

The world is going through a transition that is very rapid. Within a short time, perhaps a century hence, there will be a striking dissimilarity between the economic, social, and political conditions existing then and those now existing. Whether these changes will all be to our advantage, it is as yet difficult to determine. The clash between the *conservative*, the traditionalist, and those who advocate radical change, or the so-called *liberal*, is now most apparent. All radicals—by that we mean one who desires or strives for a striking departure from existing conditions—are not necessarily anarchists or communists. Both the conservative and the one seeking change are ardent and perhaps overzealous in the support of their conceptions. Consequently, they level accusations against each other which are often without any foundation. Because one is not satisfied with world conditions, economic or otherwise, and recommends a departure from a custom that you favor, is no justification for publicly styling him a communist. Such a practice indicates either ignorance of the meaning of the word or a wrong motive.

The opposite view also needs to be taken into consideration; that is, the loose usage of the words *communist* and *communism*, to clothe personal ideas in a terminology. A person may advocate a change, for example, in our monetary system or in trade relations which are contrary to current practice. He does so with the best of intentions and with the ultimate objective of furthering his nation's interests. He realizes that his conceptions are radical, that is, quite divergent from current practices and he refers to them as communistic, using the term as a synonym for *radical*. Because of such loose thinking and careless selection of terminology, he harms his cause by the misconception he creates.

Origin of Communes

The word *communism* has its origin really in the word *commune*. The word *commune*, in turn, signifies any group of persons acting together for the purpose of self-government. Any fraternal society, any club or even a religious sect, acting with a common purpose and having its officers administer such activities is a commune. Our communities spring from the same meaning of the word. The word *communism* was originally synonymous with socialism, and with the utopian ideas of government. In this sense of the word, Plato's ideal republic, as a utopia and a revolutionary idea of society, could be properly called *communism*.

Communism is neither a modern development nor exclusively a product of a highly organized society. Primitive society has shown certain of the elements of present-day communism in its organization. Among many primitive peoples, land is considered a gift of the gods to mankind. Therefore, it is impossible for individuals of the tribe to lay claim or title to it, the theory being that it is presumptuous for any individual to claim that the gods conferred upon him alone the land which apparently has always existed. Therefore, the land must be shared alike by the people, according to this primitive view. However, this does not deny, even in primitive society, the right of private *ownership* of the trees or of crops raised upon the land, the result of individual enterprise. It would appear that communal interest, in primitive society, ceases where there is an *inequality* of individual initiative. Consequently, class distinction can and does arise in primitive society as a result of applied intelligence and personal industry.

Communes were quite common during the Middle Ages. The mediaeval German town developed its own individual customs, economic systems, and self-administration, in which the citizens shared alike. Even the lower classes of these mediaeval towns had their own communes, which were known as craft-guilds. The merchants, for example, founded guilds for the protection of their own interests. They claimed the right to elect their own *master* and of assisting him to frame bylaws for the regulation of the quality of their products and the process of their manufacture. Each merchant or craftsman had an equal share in all such rights of his trade and could ex-

clude those whom he did not want. These guilds even passed their secrets by means of initiatory rites from master to apprentice, or sometimes from father to son.

The commune and communism began to take on a different significance after the Parisian insurrection of March 18-May 29, 1871. These insurrections of the peasants spread to Marseilles, Lyons, and other French cities. They advocated a form of government by the workers and opposed to the rule of the middle and, particularly, the upper classes. It was definitely a *social revolution.* It advocated revolt for the purpose of not alone securing political power of government but of vesting it entirely in the hands of a formerly repressed class of people. Further, these communes demanded a *redistribution* of the property held by all former classes.

A part of communism from then on was the rejection of all private property. All productions from which wealth can be acquired must, it was advocated, be vested in the community. This system further expounded the unifying of all classes of society for production, affirming that those who did not produce were parasites upon the people. Wealth of the individual was made to appear as a crime against society. As capitalism permits individual wealth, it obviously became the target of the communistic theory. The fact remains, although it is often overlooked, that wealth in itself is not a crime, but its poor distribution or its misapplication may be.

New Shades of Meaning

Communism took on certain other and definite meaning when it became the vehicle for the philosophy of Marxism. This philosophy did not only espouse the communizing of production and a more just distribution, it likewise promulgated a complete *revolution* of all conditions of society, all creative achievements and even the spiritual content of life. It denounced the theory that there can be any ideal toward which society can move and that the principles of that ideal would gradually bring it about. In other words, it attacked the theory of an evolutionary society as being decadent. It posited the premise that human foresight is not capable of establishing a remote ideal toward which society can continually move. Marxism instead recommends *expediency.* It endorses a practical meeting of the circumstances as they arise. Figuratively speaking, do today as today demands. The immediate result justifies the end. This theory necessitated *revolution* and an uprooting of all existing types of government to compel them to meet economic and political conditions as conceived by Marx. These views are really *political pragmatism.* In other words, all truths or ends in life are to be measured by the immediate benefits to be derived from experience.

Modern communism then considers *force* as necessary to success. This force is to be exercised by a militant minority, the minority being those who advocate this modern communism in contrast to the supporters of ideologies elsewhere in the world.

Dictatorship became a natural consequence of such concepts as these. It was held that there *must* be a central administration to represent the proletariat or lower classes, as they would be unable, as a whole, to appreciate their new role and social status. The communistic party drew up the lists of candidates and those who were not communists were not represented. The working proletariat was alone entitled to vote, other classes being excepted.

In theory it was claimed that dictatorship would be relinquished when soviet socialism had achieved its ends—world revolution! True democracy, it held, would be unrealizable in capitalistic society where there are propertyless men. Soviet socialism endeavors to justify dictatorship on the principle of a *special force of repression.* This repression must, it expounds, keep production at all costs in the hands of the communistic party.

Soviet Russia has, since its inception, been obliged, by the very force of necessity which it recognizes, to undergo certain modifications. At first it outlawed monetary transactions but was eventually forced to establish a stable currency. It eventually discovered that many transactions are too complex for the barter system. Fur-

ther, the peasant has been given the right to dispose of his goods, subject to taxation.

The Theories of Principle

What the democracies hold as principle, the result of moral or ethical ends, is diametrically opposed to the theory of soviet communism. To this type of communism a principle must only be an *operational* rule, that is, a practical way of doing something. A principle, according to communism, must never be a concept as a result of emotional or spiritual feelings which may block the way to a material benefit. On the other hand, to the democracies, principle is a standard of human conduct. From this point of view, the expedient way is outlawed by the democracies if it falls short of their moral and ethical standards of perfection. Under soviet communism, a whole set of its principles, its rules of operation, may be discarded over night if they prove to be ineffectual in gaining an immediate end. This distinction, then, between the separate meanings of principles makes understandable the many soviet rejections of our views. It makes its practices incompatible with our own way of life. Soviet communism, by its conception, subordinates the spiritual motivation of man to the demands and immediate needs of his mortal existence.

It is our hope that our readers will not label anyone a communist or anything as communism, unless they have at least as much understanding of the words as we have endeavored to briefly present here. Before referring to another as a communist, in the sense that you mean he is a supporter of the ideology of Soviet Russia, weigh well what he says. Different political views or even radical views do not necessarily constitute communism. The Rosicrucian Order, A.M.O.R.C., is not a political movement or society, but it has always eschewed revolution in any form. Rather, it has expounded that progressive development in human affairs which is evolutionary, for such is a change that more greatly reflects the intelligence of man.

ATTENTION HIERARCHY MEMBERS

Those who are members of the Esoteric Hierarchy will kindly mark, upon their calendars, the dates of the next two special *meditation periods* in which the Imperators of America and Europe participate. The nature and purpose of these meditation periods is understood by the members who have attained to the Hierarchy. The schedule is:

January 15, 1948, Thursday, 8:00 p. m., Pacific Standard Time.
April 15, 1948, Thursday, 8:00 p. m., Pacific Standard Time.
(Use the equivalent hour in your locality.)

In reporting to the Imperator, kindly include your full name, and the details of your Degree and key number.

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Send a distinctive Christmas folder. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a very handsome folder, rich in color, attractive in design, and inspiring in its wording. The folder, *with envelope to match,* is printed in several colors and has an inconspicuous symbol of the Order. The folder is most appropriate for your non-member friends as well, and will evoke their comment. They are economically priced at six for 80 cents or one dozen for $1.35. We pay shipping charges. *Order now* and avoid last minute Christmas congestion of the mails.

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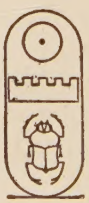

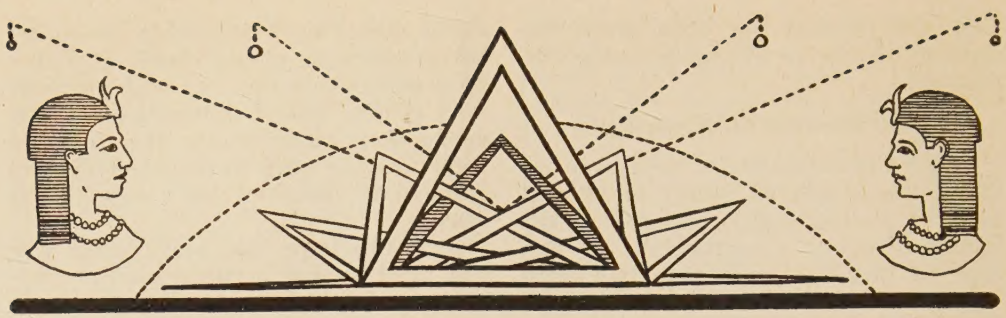

Science and Religion

By M. W. Van Stokkum, F.R.C.
Past Sovereign Grand Master of Dutch East Indies

Once Buddha was asked, "How long do you think your doctrine will last?" He replied, "At the most five hundred years, after which it will decline."

May not this happen with every religion? Do the various religions of the world really differ so much as it appears at the first blush? It has been said that the Oriental will reach truth along the philosophical road and the Westerner along the scientific.

The Psalmist sings: "The heavens proclaim your praise." If we look at the sky, the sun, the moon, and the stars, man can come but to the conclusion that there must be a power in the Universe that has created all things and maintains them. If we study the creation around us, we are bound to arrive at the conclusion that there is something, something that consciously knows and consciously acts, that is beyond our understanding. This is referred to by many names. As a rule we call it *God*. We may also say that it is Cosmic Consciousness which works all this, or Nature, or we may use some other name.

If we observe the stars, we shall see that there are enormous distances between them, and that in the Universe there is much more space than there is matter. Then how is it with the created things on this earth? Science teaches us that also here the creation consists of more space than matter, for what is material here on earth consists of molecules, atoms, and the even smaller parts that we call *protons* and *electrons*, all of them widely separated, one from the other, by space. They are not close together. The relative distances between them are proportionately as great as are those between the celestial bodies. The matter of this earth, as is the Cosmos beyond it, is constructed on one and the same principle.

Let us look at a human being, consisting as he does of about eight million millions of cells. Should we want to count these cells one by one, we would need more than 250,000 years to do so, if day and night we were to continue counting one every second.

Have we as physical beings made these cells and counted them and determined how many cells we needed for our body? Each of these cells in its turn consists of thousands of molecules and these molecules consist of atoms, the atoms consist of electrically charged protons with a positive charge and of electrons with a negative charge. As said before, all these particles are separated by a considerable space, just as the celestial bodies are separated by enormous distances. According to science, the material of which a man is composed, if we were able to compress all its physical particles into one compact mass, would not exceed in size a pinhead. If we were able to put all our blood corpuscles on a string, it would have a length which would pass three times around the earth.

There are a great many more miraculous things, but this will suffice for

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our purpose. Take iron, for example. The relation between its substance and the space it occupies is:

space —0.99999999999995
(13 nines)

substance—0.00000000000005
(13 zeros)

Also, in this case, it is evident that what the human eye sees as solid matter consists of far more space than it does of substance. Our reasoning faculty must correct the idea concerning that which we observe as substance. We must realize that that which we see is something quite different in reality, namely, that it consists of a tenuous mass which, like the universe, is made of much more space than substance, somewhat like a thin cloud of mist, the particles of which are far apart and are charged with positive and negative electricity (protons and electrons), that it is in fact a local accumulation of electricity.

Thus it is that everything that seems to us to be solid matter is formed on the same basis as the universe of celestial bodies. Nor are these particles quiescent, for they have nuclei around which they revolve. They are in constant motion, revolving around these centers in conformity to the same principle as do the stars.

Thus it is that actually we consist of immaterial forces, and our reasoning faculty must correct the idea that the so-called *dead matter* is dead, by thinking of it as a living mass full of movement and life. So, for example, a grain of sand is an accumulation of molecules, atoms, protons, and electrons that are in constant motion and constitute a living mass.

Delusion or Maya

How is it that man observes his body and all physical matters as physical objects? This is because our eyes cannot see the reality, but only a particular picture of such reality, a picture formed by the particles in their motion.

Let us take, for example, a thin stick and light the end of it so that it is aglow. If we swish this stick to and fro, then we do not see a glowing point, but a streak of light. Should we be able to move this glowing point in two directions very rapidly, we would see a surface and, if in three directions, we would see a body. Thus it is that we observe our own body and all other substances as bodies. We observe a form created by the rapidly rotating motion of its particles. (Thou hast been created in the image of God, etc. —Genesis 1:27.)

We live, so to speak, in a delusion. Actually things are different. Our eyes see everything perspectively. If we see a straight line of railway, our eyes see a picture of two rails that are approaching each other. This picture we must correct by means of our reasoning faculty which tells us that these rails do not approach each other but that they remain parallel. Whenever we see things looking smaller in the distance, we again have to call upon our reasoning power in order to realize that these objects are not any smaller than the same objects which are closer to us.

When we see in the distance mounts that are low, small, and bare, we again need to think of them as they really are—large, high, and covered with vegetation—and also that the color, as we see it at a distance, does not represent the same tints as those we observe at a closer range.

Numerous instances could be quoted where our senses deceive us; therefore, we have to look upon the substance around us and constituting us as that of an image of a tenuous mass, consisting more of space than of substance, and the substance itself as actually being a quantity of static electricity.

We live in delusion, the "maya" of the philosophy of the Orient. Then what are we in reality? The Bible states that we were created in God's image. Now note the following (Genesis 2:7):

God took what we call matter (dust) and breathed into it the breath of life, so that man became a living *SOUL*. What was it that lived before creation? Nothing else than what we call God, Nature, the All-soul, Cosmic Consciousness, etc., etc.

When a child is born, it begins its life with its first breath; then and only then it acquires an existence of its own. For then there enters into it that which causes man to live; namely,

the breath of God, the only thing that truly is: His breath, His life, His soul, that which causes *life* the immortal. It is not oxygen alone that makes us live, but that which is unsubstantial and present in the air, present everywhere.

Man did not become a living being, nor a living man, but a living soul or that which is represented to be the breath of God's life. His life enters into us, and this causes us to live also. And that which causes life is the life of God Himself, His blood.

This now is the great and glad tiding brought us by Jesus, namely, that God is within us, that He causes us to live with His life, that our body is a temple of God (I. Corinthians 3:3-16); that we are a temple of the Holy Ghost; that the Kingdom of God is not here or elsewhere, but has to be sought within ourselves. Read again the story of creation, for you will find that more is said there about souls; then, draw your own conclusions.

As said above, if we study the universe, we must conclude that it is God who directs everything. We ourselves consist of tiny particles exactly like the universe outside us. It is God, who assigns its own place to every electron and its power within the body.

Man thinks that it is he who lives and creates. That is also a fancy, a delusion. Why are you a man and not a cow?

We are born because God has commanded it. Do we objectively determine what we shall look like, what kind of nose, what color eyes, what shape of body, whether we shall be men or women? May we breathe or must we breathe? Do we determine how our lungs shall work? Is it we that cause our hair, our nails, our body to grow? Must we not sleep and wake up again? Must we not eat? Do we objectively determine the excretions of our salivary glands, of the digestive fluids, or the intestinal secretions? And when we eat fats, do we regulate the action of the liver, or the greater or lesser secretion of the bile? Do we determine the action of our intestines, or of our glands, such as the pancreas, the spleen, the kidneys, the sexual organs, and so forth?

We do nothing of the sort. It is the force within us, or the so-called God, Nature, or Cosmic Consciousness, that does all this. It is the life that has come into us from God, the soul that governs every electron in our body, that makes things be as they should be, and determines their place in the relation to the other parts of our body.

The Return to Divinity

Therefore, the delusion in which men live will have to be corrected. The Bible rightly states that both willing and working proceed from God. Man wants so very much—man wants, but it is God who decides.

It is interesting to note that our poets sense this also. One of our popular song writers says very neatly: "If you are born for sixpence, you will never get a shilling, despite all your knowledge or ability."

Thus it is that I alone do not live, but He in me and I in Him. It is God, or by whatever name you wish to call Him, who is engaged in creating and who has a purpose in doing so. He has worked it all out, the whole of creation.

All comes forth from God, passes through the negative stage, referred to in the Bible as having been created in the image of God or in the Eastern way as being "maya" or delusion, and thereupon returns to divinity. God was, God is, and God shall be.

God through His creation creates an image of Himself. This image is dominantly negative and represents the inversion, the negative picture of Himself.

He, who is the One and the All, in this inverted image is the multiplicity of a unit.

He, who is immaterial, not bound by time and space, is in this image material and bound by time and space.

He, who is perfect, in the image is imperfect.

He, who lives in glory, is in the image in misery.

He, who is omniscient, is in His image kept inactive. We of ourselves know nothing. Man ultimately, at his awakening, comes to this conclusion.

He, who is love, in the counterpart picture is hate and egotism.

He, who is eternal, in the picture is temporary and mortal.

He, who knows no suffering, in the reflection walks a road of pain from the cradle to the grave.

Let us use our reasoning faculty, and constantly keep in mind that we must not found a worldly kingdom but God's kingdom, be one with God, immaterial, and know that the universe is our domain. Then we shall be able to accomplish the demand: If ye be not like unto these little ones, ye shall not enter into God's kingdom.

If we strive to accomplish all that we should, make no personal demands and pass through this life gladly, receive like a child out of his father's hand whatever task is given us, then we may anticipate that we have come so far that we may look forward to returning home.

Then we shall no longer seek occult powers for worldly gain. It does not help me one iota if I attain the power to change an ant into an elephant, or the other way about. God gives man occult powers in order to let us know that through spiritual, immaterial forces a great many things can be done, in order to make us understand that there is something more than mere matter and substance in the world. We shall then not seek the occult, nor shall we boast of the fact that such powers have been given us. They still pertain to the worldly kingdom. Paulus puts it in this way: "Even though I spoke the tongue of angels and I did not have love, I would be but as a pealing bell."

Do what you like to do, perform your duty and your work on this earth according to your capacities and do not forget the law of Love; obey this law to the fullest extent. Learn to serve man and not yourself. Strive for unity and not for the multiplicity. Eliminate from your thinking the proverb: "Everyone for himself, and God for us all."

Remember Paul's saying about the Kingdom of God: "That which no eye ever saw, which no ear ever heard and which ever arises from the heart of man." Those who saw the Light cannot speak about the Kingdom of God; it surpasses all reason and cannot be described in any earthly language. Also remember the words: "The hour of your rebirth is not given to any living creature to know; it is only known to the Father."

If you want to look in quietness for the God within yourself, ten minutes every day will be sufficient. Then proceed to your work.

Believe whatever you like, but stick to the essential, which is alike in all creeds; do not add anything to it, neither diminish it. Christ and all other Masters taught: Look, the Kingdom of God is within you and not to be found outside you; you are one with God.

DETROIT RALLY

The Thebes Lodge in Detroit will hold its annual rally on November 28, 29, and 30. Members in the Great Lakes area are cordially invited to be present to enjoy the elaborate program which is being prepared. Every minute will be packed for enjoyment and spiritual and mental unfoldment. Write to the secretary, Inez M. Dyster, 19353 Pierson Av., Detroit 19, Michigan.

A VISIT INTO THE PAST!

Thirty-five hundred years ago a great empire flourished on the Nile. New facts about this mystic civilization have literally been unearthed. During the period between the two world wars, excavations brought to light new sources of information. This knowledge is available to you in the book *When Egypt Ruled the East*, by Georg Steindorff and Keith C. Seele. The book is as easy to read as fascinating fiction, but it presents *facts*. Dr. Steindorff is a world famous Egyptologist and technical consultant of the Rosicrucian Museum. Dr. Seele has spent much time in Egypt and is at present Professor of Egyptology at the University of Chicago.

With this book you can easily become conversant with the history of the Nile country. Learn of the kings, conquests, customs, religions, and the art of an enchanting people. Profusely illustrated with beautiful plates. Sent, postpaid, for only $4.50.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park
San Jose, California

When Psychic Evolution Fails

By Dr. H. Spencer Lewis, F.R.C.

(From *Rosicrucian Digest,* June 1929)

The following lecture delivered by Dr. Lewis to AMORC members on board a ship, after a visit to Algiers almost twenty years ago, should prove vitally informative especially to those who during the recent war had contacts in Algiers and who related by letter or otherwise their observations on the abhorrent conditions found there, particularly as they concerned little children.—Editor.

E are back on the ship and have had an opportunity to cleanse our outer selves of the contamination received during our terrible visit through the old section of Algiers, and we are breathing wholesome air once again. Let us consider, for a few minutes, the manifestation of certain laws revealed to us during our day's journey.

First of all, we must divide today's trip into two sections: the morning section with the horrifying sights in the old Arab section; and the afternoon section beginning with our wonderful lunch in that magnificent hotel and including the visit to the botanical gardens, the boulevards, department stores, and other parts of the new French section of the city. The morning section will ever stand out in our minds in contrast to the afternoon section of our visit. Could there be two more opposite and more extreme contrarities in any city or at any place in the world? I know that some of you have already felt that if any of the other lands we are to visit, much older in history and in civilization than Algiers, are anything like what we have seen today, then the real history of civilization has never been written. Undoubtedly, as long as any one of us lives, we will recall the sights of this morning, and when we return to America again and are comfortably settled in our homes once more, no matter how humble or how mediocre in the scale of social conditions may be our living, we will always feel that the poorest and the most humble homes in the Western world are like palaces compared to the ones we saw this morning.

The most important impression that must have been made on the minds of all of us was in regard to the evolutionary stage of the men, women, and children whom we saw living in those horrifying, filthy, degraded, and unsanitary homes and streets that constitute the worst community of civilization in Africa. I do not want to recount again all of the misery that we saw, nor repicture the horrors that were photographed upon our minds; but I must draw your attention to some of the details in order that you will understand more thoroughly the point of my lecture.

In the first place, you undoubtedly noticed that the streets of this Arab section were very narrow and hardly wide enough for five of us to walk

abreast; and you probably noticed that they were paved with small round cobblestones and so graded in the center that they really formed a V-shaped trough so that the sewage from the homes and the little water that was poured into the streets would find a natural groove in which to accumulate. You probably observed, also, that the houses facing these narrow streets were made of old stone, mud, rotten wood, sugar cane, straw, and any other form of cheap material. These homes had one doorway and perhaps one window, and the rooms within were dark, dirty to the utmost degree of filth, and foul of smell because of the terrible air held constantly within the walls. You noticed the absence of sanitary conveniences, and that the only water they used was the dirty water from a common pump or fountain in the center of each section of the community, carried to the individual homes in unclean vessels and poured into open pans in the center of the principal living room, for men, women, children, and animals alike to drink from. You saw the bodies of the men, women, and children, diseased, sore, and covered with dirt and contagious eruptions. You noticed how their eyes were injured or partly sightless, diseased, and almost useless. You saw children and women sitting or lying in the center of the narrow streets amid the filth and sewage, seemingly unconscious of their terrible state. You saw vegetables being peddled or on display in some of their native stores so unsanitary and unwholesome that you could not imagine anyone buying such things for food. You saw parts of cattle, hung in front of what seemed to be native butcher shops, and you noticed that the stench from these pieces of meat was due to the fact that it was decaying and unfit for use as food. You saw the men sitting about idly, drinking, playing cards, and smoking various forms of drugs. You saw the women attempting to do what little work was done for each family, and you saw children of twelve to fourteen years of age being forced to work in the carpet factories, weaving the Oriental rugs that are sold for thousands of dollars in America, and for which these little children receive compensation at the rate of six cents a day. You saw an absence of furniture in each home, and nothing but gravel and straw for the adults, children, and animals to sleep upon, together in one room. You saw windows broken, doors off their hinges, steps decaying and falling down, and walls cracked, threatening to topple at almost any time. You observed, also, an absence of any form of light at nighttime, except small candles or smoky lamps, and little sunlight or light of any kind in the streets and houses during the daytime.

You know how glad we were to get out of that section, and how most of us had to cast away the rubbers we wore over our shoes, or the shoes themselves when we returned to this ship, so that we would not carry into our staterooms or onto this clean boat the germ-filled and putrid deposits of those alleys.

Now think of that kind of civilization existing but a few hundred feet from the other and more beautiful and cleanly part of the city. What is it that holds these thousands of Arabs and their children in the confines of a district not large enough to contain proper homes for a small fraction of them? What is it that makes them prefer to live under such circumstances rather than go out into the newer and better sections of Algiers? And what is it that makes them tolerate the conditions in which they live, instead of protesting, individually or collectively, and demanding better places to live or seeking, for their children at least, a cleaner environment?

Socialist doctrines would tell us that it is because these persons are poor and have no money that they must, therefore, live as we saw them living today. I think, however, that we have seen that this explanation is not sufficient, even if it is true in some degree. We have seen Arab farmers living in primitive homes made almost exclusively out of mud and sugar cane, out in the open fields of Algiers and in other places we have visited, who were certainly no more wealthy so far as material possessions or money are concerned, than those living in the horrible sections of the Algerian-Arab quarters. Yet these farmers and workers in the soil have at least wholesome air, bright sunlight, and clean water and food. We know that workers are wanted in the fields

of agriculture, and that every able-bodied Arab can go out into the country and earn sufficient living to support himself and his family if he chooses to do so. Furthermore, we saw many of these natives in the Arab quarters wearing jewelry and having other valuable possessions which they keep because of superstitious beliefs connected with them, or because of the vanity of their men in desiring to adorn themselves with valuable ornaments which could be easily exchanged for sufficient money to enable them to start life in a better, cleaner, and more wholesome environment. We could not fail to notice that the men apparently had no desire to work; for the thousands of men that were gathered together in the many gambling houses, drinking, smoking, and betting with coins which they seemed to possess, and the many hundreds of others who were sleeping idly and wasting their time, plainly indicated that they were quite satisfied to allow the children to secure money by begging for "Baksheesh" or gratuities from the constant stream of tourists through their section during the tourist season.

While we were tramping through these streets and moving pictures were being taken, and each one of you was trying to hold your breath and screen your face from the many flies and insects that tried to alight upon your face and arms, and you were trying to analyze the situation, some of you asked the guides who were with us if what we saw constituted the original, primitive form of living amongst these Arabs. And I overheard one of the guides say what we saw was in no way the primitive form of life for these persons, and that their present predicament was not due to lack of advancement in civilization for them, but really to a retrogression. He explained further that their great-grandparents had undoubtedly lived more wholesomely and more cleanly than these people now live. I know that the guide spoke the truth when he made those astounding statements, and that fact is the key of my talk to you this evening.

What we really saw during our morning visit was not an example of primitive life, held in the early stages of its development and lacking merely the opportunities and advancement of modernism, but a typical example of retrogression in civilization. I know that there are tribes living in the South Seas like unto tribes living in other parts of Africa that have had but very little contact with modern civilization in all the centuries that have passed, and in some cases have seen but few white persons and have never had any knowledge of the achievements in the sciences and arts of the Western world; and yet these tribes live more wholesomely, more cleanly, and with more determination continuously to improve their lot in life than those we saw today.

What is the cause, then, of the retrogression that has taken place among these Arabs in Algiers? It used to be claimed that the environment made the man, and that whenever we found any form of civilization or any stage of evolution, so far as man individually and collectively was concerned, we would find the personal element a reflection of his environment. Do you believe that the Arabs we saw this morning are a result of the environment in which they live, or do you believe that the environment is a result of the mental and moral attitude of the individuals? If we believe that environment so makes the person or the individual or affects his personal evolution that a change of environment for the better would bring a change of evolution within the being of the person to a higher stage, then how can we explain the fact that these Arabs in their jaunts on holidays and in their solicitations for gratuities from tourists make daily visits through some of the better streets and better sections of Algiers, and yet can return to their squalid, filthy homes and tolerate the conditions in which they live? Would not just one momentary contact with cleaner streets, cleaner buildings, cleaner people, cleaner food, and cleaner water leave some sort of indelible impression upon the inner nature of these persons which would start some process of evolution within them that would eventually manifest outwardly? Is it not true all through the history of civilization that as rapidly as man has seen physically or psychically, or

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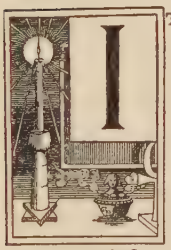
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

THE COMMONPLACE AND THE UNUSUAL



IT IS EASY to notice the unusual, and equally as easy to overlook the commonplace. The things dealt with frequently, and which, therefore, are common to our sight and touch, lose significance as to their real usefulness or place in our daily affairs. Often, we purchase or secure an article which we have wanted for a long time, and for a while we truly appreciate its value, but soon the item becomes a part of our daily activities. It is seen habitually and is relegated with other common things to a place of secondary importance in our lives.

Many of the things which we so accept, without second consideration, are some of our most important possessions. We probably are spoiled in that we have too many things. He who has only a few useful things gives each its due consideration, but with so many things about us in the modern world we have a tendency to accept each particular item only more or less casually, and look forward to the possession of more gadgets which will, in turn, be gradually placed in a secondary category among other items.

It is true that we go even to the extent of placing various people in such a category. In a small office or workshop we have a tendency to overlook the importance of people about us, even though they constitute a very vital part of our own lives in that they contribute to what we ourselves are doing. They may not all be outstanding individuals in physical appearance or mental ca-

pacity, but if we are prone to accept them without consideration it might do our individual egos a lot of good to stop to think that to them we may be equally as common and that we could probably pass out of their lives without their giving the event more than a second thought. The lack of accent upon, or at least thoughtfulness of, the common things about us is actually an indication of an exaggeration of one's own ego. The more we disregard things and people that are a part of our immediate environment and that directly or indirectly contribute to our well-being, the seemingly more important we are making our own ego.

To overlook the common is to indicate conceit. We believe ourselves so good or so valuable that we cannot give due credit to the other people and things that contribute to our being what we are. Most persons might think this a rather harsh interpretation, but just bear in mind that unless you appreciate what is about you, you are consciously or unconsciously becoming egotistic and feeling that you are too big to take other people into consideration. Unfortunately, it is only through the loss of the so-called "commonplace" that these conditions are brought to our attention. Many of the modern conveniences are accepted as common in this matter-of-course fashion, but let even so simple a thing as a clock unexpectedly stop and we are irritated by not being able to determine the correct time. Psychologically, the ticking of an ordinary spring-type clock in a room is lost to our consciousness, but should the clock stop, we would suddenly become aware that the ticking had ceased because we would miss the sensation of ticking upon our consciousness. So it is that articles which we need and use, if made unavailable to us, press themselves upon our consciousness by their loss. Persons with whom we have associated and who pass away through illness, or are removed from our immediate environment, are missed by us and we may wish that we had had a thought or a kind word for them.

It might seem that to appreciate the common is to require a constant consideration for the utility of the commonplace, but there is also a close relationship between art and the common things of life. The true artist often serves to focus our attention upon the common things. The painter may make a simple object, an ordinary person, or a well-known landscape into a masterpiece. He has only copied what was already there, but in putting himself into the process he has caused us to see that the common thing or person was, after all, an object worthy of consideration. It is therefore readily appreciated that the individual with any sense of imagination will be closer akin to the artist, and will be less apt to undervaluate the common things. However, for most of us, it is through the medium of art that the simple principles of life are impressed upon our consciousness. A painting, or a photograph, or the haunting strain of a very simple melody will sometimes make us conscious of the seemingly commonplace parts of the universe in which we live.

The appeal of the unusual has always held an attraction for man. Possibly man has an inborn sense of curiosity which leads him to pry into those things that are different from the commonplace. Whether such a sense be innate or acquired, it is a most valuable sense in that the civilization which man has achieved, with its perfection of knowledge and useful arts, has fundamentally come through the use of man's search for something different or unusual. If the unusual, or even mysterious, had no appeal, man would fail to advance beyond a routine and a very monotonous style of living. He would merely be an automaton.

Newspapers, magazines, and most forms of amusements appeal to this sense of the unusual. Headlines are written for the purpose of attracting attention by featuring something different. This appeal has been so overused that individuals and groups vie with each other to see who can make the most unusual appeal. In this way even such appeal loses fascination for us, and in our daily living we sometimes reach the point of classifying the unusual as commonplace.

To truly appreciate the environment in which we live is to open our eyes to all things that compose it. We can find life in many forms under a small stone, we can find beauty in the land-

scape of any day, we can find the unusual from moment to moment if we carefully examine the common things with which we have to deal all the time. Close observance of nature has confirmed the great world that lies immediately about us. We cannot all be explorers in distant lands, but we can discover that the usual things in our own localities may act as stimuli for new avenues of adventure. Furthermore, we must never forget that the greatest world lies within our own minds—that even though actions and reactions in the course of daily living may seem routine and common, man has a depth of reserve in his own mind which he alone can explore.

WHEN PSYCHIC EVOLUTION FAILS

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conceived of better things for himself, he has spontaneously, although often unconsciously, sought to bring these better things into his own life? Is not the upward trend of civilization due entirely to man's natural, normal desire to improve his environment? Yet in spite of all this, we are told by those who have lived with these Arabs and understand them, and we find also from the investigations of eminent authorities, that these Arabs have gone backward and retrograded in their appreciation of the better things of life and in their acceptance of conditions and circumstances surrounding their homes and their living.

Man's outer, physical evolution, which includes the evolution of his personal, physical being and the evolution of his environment, is always a result of the psychic evolution that is going on within the inner self. We may speculate with science in regard to the evolutionary stages of man's physical body, and trace academically the pedigree of man's skeleton and the origin of his various physical attributes. We may agree or disagree with the hypothesis that man of today is the culmination of a process of development from one lower stage of physical manifestation to others that are higher. We must agree, however, that the greatest change and the most important evolutionary advancement that man has made since the dawn of civilization has been the psychic evolution that has raised his mental and moral consciousness, and his ability to comprehend and apprehend to the present high state. Man's psychic evolution may be attuned with Cosmic laws so that it is in harmony with the progressive, creative powers that tend to evolve him toward a state of perfection: but, on the other hand, man individually or in a collective body, representing a unified community, may refrain from attunement with the Cosmic laws and permit his psychic development to retrograde. Then we have an example of a complete lack of psychic development and physical evolution.

When psychic evolution fails man, he is wholly lost, mentally, morally, and physically. We saw in these Arabs, today, examples of beings unconscious of even the most fundamental and the most common moral laws. We know that even animals, lower in the scale of evolution than man, refuse to tolerate conditions in which these Arabs live with seeming indifference; and we know that many domesticated animals in the Western world would refuse to eat and sleep in the midst of such filth and disorder as we saw this morning. There is something in the nature of every living being that abhors a total lack of hygienic cleanliness, and there is an intuitive or instinctive principle in even the lowest animals which makes all creatures refrain from those moral practices that are crimes against nature. Yet these persons, who have retrograded in their evolution and have lost their psychic contact with the Cosmic laws, are not only unconscious of the violation of all natural and spiritual laws which they tolerate, but are unconscious of the instinctive repulsion that one finds in the lowest of living things.

What can we expect of these people in the future? Will education help them? Will the missionary work of the Western churches or the directional work of the governments bring them

out of the conditions in which they now live? Not at all. The French and other governments have tried to redeem these peoples, and have tried to educate them and show them the way to better living. Laws have been passed enforcing obedience to certain sanitary laws, but even this has failed miserably. Will reincarnation or rebirth solve the problem for any of them? No, not according to the Cosmic laws as we understand them. Man's rebirths on earth are progressive only in accordance with man's determination and will power to cooperate with the Cosmic laws in such progression. As long as these individuals are satisfied to live as they live, or to tolerate the conditions around them, or make no move to better themselves in any way, rebirth will bring them back into the same situation again and again. But let the least among them, like one of the little children, that we saw trying to smile in the midst of the dirt and foul conditions, whose eyes twinkled when the bright sunlight came between the trees at the edge of the Arabian cemetery—when he found that he had successfully run away from the narrow streets and found an opening toward the sky—let one of these little waifs who seemed to have an awakening of a soul-sense that others did not have, determine to keep his hands clean, or to be more careful of where he walks, or where he plays, or more particular about the things he eats, and the water he drinks, and you will find that child attuning himself psychically with the progressive laws of evolution, and preparing the way for advancement. And if at the close of his life, whether it be at a young or an elderly period, he has brought about one single change in his personal conduct or his relationship with the environment in which he was born, that is for the better or the higher, he will be reborn again in an environment and in such circumstances and conditions as will give him an advantage and an opportunity to rise still higher through his own efforts and determination.

Thus such a one through psychic evolution from within, and cooperation with the Cosmic laws from without, may rise to a higher stage than those who remained satisfied and indifferent. yet, if at any time this one should feel again that the improved or better conditions in which he was born or found himself placed were entirely satisfactory and sufficient for his needs, and he found no reason to attempt any further improvement, he would lose his contact with the psychic evolution of his soul and being, and would be born again in his next incarnation in the same state and same stage as the one from which he had departed. His lack of determination to improve conditions, and his indifference toward circumstances around him, would permit him to retrograde once again as have those we saw this morning, who are retrograding most rapidly.

We see, therefore, that those of us in the Western world who enjoy the advantages of so many conveniences and are especially blessed with the privileges of a better civilization and a better environment, and those in other parts of the world, East and West, North and South, who are rising in their evolution and improving their environments, are ones who have of their own volition attempted to raise the standard of their lives and improve themselves. They are those who have maintained, in all incarnations, their psychic contact and kept alive and quickened, with enthusiasm and serious analysis and meditation, the soul of God and God's creative powers, and have unceasingly sought association with those of like mind and like spirit, contributing to the advancement of others and ordaining their own advancement as the compensation of Karma.

Therefore, on the remaining days of our journey through so many lands, let us feel the pity and the sorrow that we should feel in the presence of those who have failed in psychic evolution, and remember that while they are our Brothers and Sisters, we are helpless to aid them; but we can rejoice in the fact that it is possible to help others who are ready. And while we think of the things that we find so lacking with others, let us not be vain or selfish in our rejoicing, but remember that if unto us it has been given, with others it must be shared in accordance with the law.

Temple Echoes

By Platonicus, F.R.C.

The unusual, mystical *doctrine of the spheres* presented in the October issue of this column has a most interesting bearing upon problems of spiritual communication. With the loss of thousands of loved ones during the harrowing war years, there has risen an intensified interest in efforts to attune with the personalities of individuals presumed to be in the spiritual or immaterial world. Countless seances or sittings are held daily, in all lands, for the purpose of communication with departed loved ones, or with other beings. Are these efforts successful, or do they often lead to cruel delusions and misrepresentations? Has communication any value? With whom ought we to seek to commune, and for what purposes? Questions like these have engaged thoughtful persons in all periods of history.

According to the spherical doctrine, Reality consists of a central core or condition of Absolute Being, the Godhead or Divine Center of emanation, surrounded by concentric spheres of consciousness and power, culminating in a dense, material sphere which we call *earth*, which in turn is bounded by a sphere of fire.

All material manifestations in this living universe, this extension of divine, absolute being, are confined to the earthly sphere. Furthermore, nature and all creatures and other earthly phenomena are *on the inside* of the sphere we call *earth*, and not on the "outside." The earth has no material center, for it is the outer husk or material integument of the living, divine universe.

Man is fundamentally a spiritual being, emanated aeons ago from the inmost depths of the divine, creative power. Mystical tradition avers that the original state of man, following his emanation, was far more exalted and privileged than his present one—in fact, he dwelt nearer the center of the universe and was free from the gross limitations of matter. However, because of the misuse of his will, the figurative turning away from God and the Will of the Absolute, man caused a much less desirable condition for himself—earthly existence. The spiritual being of man became enveloped in a dense physical body, the vehicle of all his subsequent worldly experience.

Ruled in his physical body by the laws of nature, man is subject to the cycles of life. He grows, matures, weakens, and dies. Death releases his spiritual being from the limitations of earth life, and returns him in some mysterious way to the immaterial spheres of the Cosmic realm. This brings us to some of the riddles of the afterlife and communication with the spiritual beings above.

It is widely assumed by the majority of men that transition has in some subtle way a great effect upon the soul-personality. Many people believe that

death is a purification, and that evil thoughts and habits of mind are somehow washed away through the great change of entering the spiritual world. Not only are personalities thought to be ethically and morally improved by the experience of dying, but an afflatus of knowledge is also thought to be awarded them, so that they are far wiser than before—indeed, almost omniscient.

This is emphatically not true! The soul-personality is very much the same in its evolvement and general understanding after death as it was before and while still manifested on earth. This is not only affirmed by the Rosicrucians, but also by such worthy independent investigators as Stewart Edward White.

The important fact that the personality *cannot* learn all it needs to know, and continue its evolution indefinitely while in the spiritual realm, supplies the *rationale* of reincarnation. If it were true that following one short life here on earth, we could continue our evolution indefinitely in the divine realms of the Cosmic, constantly perfecting ourselves and at last attaining a completely blissful state of oneness with God, then there would certainly be no good reason for returning to earth. Reincarnation, or the rebirth of soul-personality, would be an absurdity. Why return to earth when all desirable evolution could be accomplished in a purely spiritual and unlimited condition?

The established laws of God decree that man must purify his thoughts and settle his Karmic obligations during periods of earthly existence. Obligations incurred in this gross sphere of expression cannot be met in the Cosmic realm. Earth is not only a sphere of privation and spiritual exile; it is also a great Karmic school for the spiritual instruction and unfoldment of mankind. We continue to return here, in conformity with the laws of reincarnation and Karma, until we are truly ready to be "graduated." Only when we have attained the illumination of Mastership are we free from the necessary wheel of rebirth—liberated to continue our evolution wholly in the immaterial spheres of the Cosmic.

After death, then, man is substantially the same in consciousness as in the closing days of life on earth. His status in the Cosmic realm is *directly dependent upon* the degree of evolvement of his soul-personality.

Now, in the Bible we read of the lower, middle, and upper firmaments as representing heavenly "zones" existing between earth and the Absolute Center. Mysticism would divide each of these "firmaments" into four zones, or spheres. In other words, at least twelve distinct spheres of consciousness separate the gross, material earthly sphere from the Godhead which is the ultimate Goal of our striving.

As Plotinus taught many centuries ago, the more distant from the Center an emanation is, the grosser and less refined its quality. These spheres nearest the earth are comparatively less refined and infused with Light than are the spheres nearer the Source.

Therefore, the relatively unevolved personalities of criminals, lustful, and materially-minded types of individuals manifest in the lowest spheres following transition. Their tendencies to lie, cheat, and deceive their fellows, their desires for the purely earthly and sensual gratifications of this world continue unabated. Can there be any advantage in "communicating" with such entities?

As the soul-personality painfully and through aspiration and struggle in many lives gradually advances its true unfoldment, its status in the Great Interval between incarnations improves. It advances to the third, fourth, fifth, sixth, and finally to higher spheres of consciousness and blissful attunement. After a great many cycles of diversified worldly experience and sincere service to humanity it becomes a highly-evolved Soul-Being, well on its way to Mastership.

There are hierarchies of spiritual beings in the Cosmic realm. Call them angels, divine messengers, invisible helpers or what you will, their mission is to assist mankind toward the final goal of spiritual realization. There are Higher Intelligences ready to inspire and occasionally to guide the true seeker for Truth. With these glorious beings it is man's great privilege to

communicate, but it is best for him to evolve to the point where he can do so *himself!*

Rosicrucian philosophy and the Order's system of personal unfoldment urge the individual student to *develop his own faculties* so that he may, among many other things, contact for inspirational purposes the Higher Intelligences. Communication ought never to be for sordid or purely material purposes. Do not presume to think that highly evolved soul-personalities will counsel you when to buy or sell, how to gamble, or how to take care of your strictly material affairs! The pure desire for spiritual instruction and to be of greater service to humanity is the correct motive for all higher Cosmic contacts.

Rather than resort to the oftentimes doubtful and unreliable mediumship of others, cultivate your own divine faculties which will gradually bring you en rapport with the noble messengers of Light. Remember, too, that most of our Cosmic contacts are not with personalities at all, but with the universal mind and love which is of God and is God.

* * *

With the increasing complexity and ominous undertones of current history, people are wondering if humanity has any fixed destiny. Will the race survive? Can there be any spiritual powers which might prevent mankind's self-destruction? Are there limits to man's free will? Or is everything actually determined by some superior mental power, with man filling the role of a blind and erring puppet?

This is one of the oldest and thorniest problems of philosophy, usually classified as the riddle of free will and determinism. Without exploring its endless labyrinth of technical difficulties, I would like to offer a personal solution which may satisfy some of our readers.

There is only one fixed destiny, one thing which is absolutely sure in this great panorama of human history and constant heartbreaking struggle. It is that some day in God's good time all men will evolve to the point of spiritual understanding, with enlightenment and release from their present conditions of ignorance and suffering. Eventually all soul-personalities will attain an entirely spiritual status, merged in perfect harmony in the Reality of Absolute Good.

Within the ambit of this immense overarching destiny the specific patterns of evolvement are left to man's own choice, his vaunted free will. Man can never choose to destroy or eliminate himself utterly, for that would be contrary to the fiat of God. Man may indulge in senseless wars of base destruction, in all types of seeming evil and collective madness, but there will always be some enlightened personalities who will *live in truth* and point the way of salvation to their fellow mortals.

It is true, my friends, that the prospects are dark for the years immediately ahead, and that the selfishness and ignorance of men have loosed an avalanche of hate and destruction upon the world. Let come the storms that may, we who know the true nature of humanity and the final purpose of existence have no choice but to hold firm, to withstand the onslaughts of adversity in all forms, and to hold fast forever to the truths we know. We have heard again and again, "Truth is mighty and will prevail."

Out of the darkness of the night surrounding us there will always come Light. Death holds no terrors to those who have walked, however inexpertly and humbly, with God. We shall persevere forever in the spiritual pathways which open before us, until at last we reach our wonderful destiny. This alone is of final importance, and the thought of it will sustain us in darkest hours.

* * *

There are enthusiasts, members who reflect the joy and uplift of the Rosicrucian teachings, in every Lodge and Chapter. They are the moving spirits of our local bodies, faithfully carrying forward the good work year after year. One such loyal enthusiast is Frater James French, Master of the Essene Chapter of Minneapolis and Grand Councilor of AMORC for the North Central states.

In his professional life Frater French is a very successful teacher of voice in

the MacPhail School of Music in Minneapolis. His beloved wife, Mildred, is a well-known teacher of piano in the same school.

Frater French tells the familiar story of the seeker who investigated many religions and schools of thought, seeking patiently everywhere for the genuine truths of life. One day a fellow musician told him about the Rosicrucians, suggesting that he investigate. Shortly thereafter Frater French joined the Order, and he has found its way of instruction and unfoldment to be the perfect answer for his need.

For the past three years he has taught music and voice in the Rose-Croix University, ably assisted by Soror French, and the students have responded excellently to his technique of "pure and easy tone production."

For a number of years Frater and Soror French have been strong supports of the Essene Chapter. He became Master for the second time this year, and Soror French is a Trustee. Contact with a musical friend, Mr. Edward Traficante, brought Mr. Traficante into the Order as a member and later provided a new home for the Chapter. Frater Traficante conducts a large and popular school of accordion musicianship in Minneapolis, and one of the large rooms in the school has been generously turned over to the Essene Chapter for a Temple. Regular convocations are now held in this school at 41 South 8th Street, Minneapolis, Sundays at 3 p. m.

To further inspire the cause of Rosicrucianism in the Twin Cities and environs, a rally of all members in Minnesota and neighboring states has been scheduled for the week end of November 15 and 16. Frater French and his associates are planning an excellent program. Any members of AMORC in the Midwest area who can be on hand for that week end are cordially invited to attend. If you wish hotel reservations or other information, address the Secretary of the Essene Chapter of AMORC, 41 South 8th Street, Minneapolis.

There will be an exceptional musical program, lectures, demonstrations, Temple sessions, an initiation, and lectures by a member of the Grand Lodge staff, who will also be available for interviews. Come one and all to Minneapolis for a glorious week end with the Essene Chapter!

* * *

Speaking of rallies, Detroit and Philadelphia are also inviting all members in their respective localities to conclaves during November.

The Thebes Lodge of Detroit will present its annual rally the week end of November 29 and 30. Assisting Frater Gubbins in planning for the event are Soror Inez Dyster, Lodge secretary, also Fratres Ralph Leftridge, H. L. Currie, and others. We hope that all Midwestern members who can make the trip to Detroit for that week end will take part in the splendid program which is being scheduled.

The Benjamin Franklin Lodge of Philadelphia is "telling the world" about its grand rally set for November 15 and 16. Busy, enthusiastic Secretary Edna M. Jalbert has been promoting competition among Eastern lodges and chapters to see which one will have the largest delegation present for the gathering. Master Gabriel Jalbert and his associates have planned an unusually interesting series of activities, lectures, and inspirational sessions. All Eastern members are urged to journey to Philadelphia for this annual rally of the Benjamin Franklin Lodge and its friends.

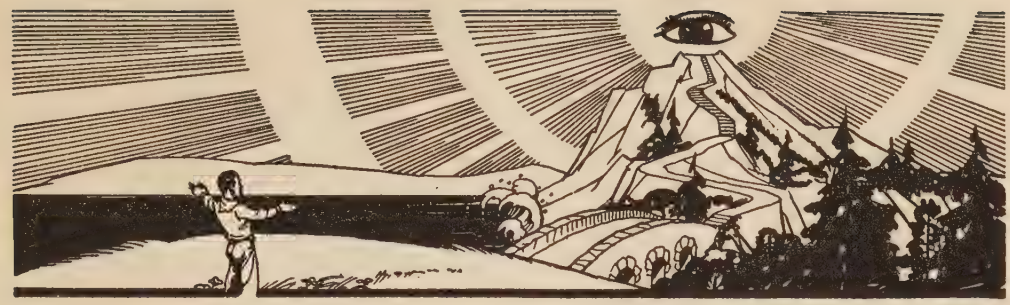
* * *

The future belongs to Mysticism and its philosophy. Let each Initiate spend time daily in petitioning God and the noble Intelligences of the invisible realm, that more Light and Love may find expression among men, and that increasing numbers may find their way to the only lasting happiness of spiritual unfoldment.

Having uttered these petitions, let us go out and work among men as *channels* for the expression of the Will of God. So Be It.

▽ ▽ ▽

Why search for the Fount of Youth? The soul is ageless and knows no death.
—*Maude Taylor.*



Idealism and our Times

By Paul O. Plenckner, F.R.C.

Despite the apparent apathetic attitude which we find so disturbingly present among men today, it does seem as though we are becoming very much satiated with attempts to build up this or that system, wherein alone is to be found salvation for civilization. The world is overrun by Moseses and Messiahs. And far be it from me to try to play the prophet's part in foisting upon the world any new-fangled paradox. My sole purpose is to have in mind the bearing that my subject has upon the way of life which Rosicrucianism espouses as being the only way to lead men back to decency and into the coming age, and to prove that this is not a new way, but is along the same path trod by the avatars and masters of old —tried, proved, and found good, and not something up in the clouds and therefore impracticable or unattainable for everyday life, as is being claimed by the shallow-minded.

Idealism is an ambiguous word, signifying a variety of views. To the Greeks the word *idea* meant a form, or appearance of a thing, as opposed to reality. It comes from the verb *idein*, to see. Accordingly an idea is a particular mind-picture, peculiar to each individual. Thus the verb *idein* has a far different meaning than has the more familiar *skopein*, which means rather, to look around, to watch, to spy. The later verb connotes objective vision. The term *idea*, as meaning form or appearance, has in philosophic history three distinct senses in which it is being used. First, as meaning form or appearance it gives rise, in Buddhist mentalism and English empiricism, to an attempt to reduce all knowledge to ideas, which are regarded as self-contained existences and not as ways to apprehend a world, which is at once more real and more ideal than the ideas. Secondly, we discover in Aristotle the concept of the *idea* as being a universal notion, which does not exist here and now, but is merely a quality of the existent and shareable by other existents and knowable by other minds. And there is a third sense, in which the term is used. For instance, when we ask, "what's the use? what's the idea?" the reference is to the principle involved in it, the meaning or purpose of its being, the aim or value of its action, and the end sought. In this view, idea or value is the operative, creative force. Ideal values are the driving power of the universe. It is only as a system of ends, that the world makes sense. So it makes little difference, whether a thing is only a particular image or a generality, or whether the knower and the known are independent, or whether the world is made of mind infinite, or a society of minds.

Of course it is true, that the universe is governed by the Cosmic mind; if it were not, it could not exist or continue to be. In early spring, for example, the bee gets busy flitting from blossom to blossom gathering sustenance for its life, while at the same time and all unknowingly he is assisting in the process of pollinization and thus working un-

consciously the laws of nature toward a good end. The example of the bee is only one of millions of others, of the way in which God works His wonders to perform, and in each case the end attained is good, true, and beautiful. But all this is far from proving that the universe itself is mind. To resume, Idealism in this sense limits itself to the ultimate nature of reality, whatever may be its relation to the knowing mind. Here we have the answer to the problem of the idea, its meaning and purpose. Here we find life beautiful, purposeful, and significant. It vouches for man's destiny which does not end upon this plane of a sensible world. Shakespeare puts into the mouth of Touchstone, in "As You Like It," the words addressed to the shepherd: "hast any philosophy in thee, shepherd?" Surely the writer did not think of a system of abstract thought, but of an attitude of mind which can best be called *idealistic*. So, of the three senses in which the term is used, I have chosen the last, namely moral and ethical idealism, and, save for a short attempt at synthesis with moral and ethical idealism, have put aside the metaphysical view of it.

Hegel made the statement, that in a sense all philosophy is idealistic, for in setting over against each other appearance and reality, fact and truth, existence and essence, we are led to a viewpoint where we must admit that there is a world beyond the phenomenal. Even absolute materialism is a crude kind of idealism, because when we reduce all existence to matter, we have not a concrete actuality, but an abstract idea. Our physicists reduce our world of immediate experience to shadows and symbols. Ions, electrons, and ids certainly are not observable phenomena. Still they are posited as real, because they do fulfill the requirements of thinking. However anxious we may be for a return to the concrete, we find it difficult to reduce the real to the concrete. Ideas are always with us, since they are an essential part of the real, and if we interpret them as ideals or values, an idealistic view of the universe results.

Human Responsibility

Idealism of today has to reckon with the current problems and has to help us face them. And it does seem as though the time is here for a fresh statement; however, such a statement can have little meaning for those who have not sounded the depths of the difficulties and discrepancies which a changing world is forcing upon us, obvious though they be. Yet it is often necessary to insist upon the obvious. And it is quite as necessary to know just what these problems are, as to know the answer to them. Poetry, sociology, and physical science of our day seem to plead and work for the unity of the world. In the planning we must not forget that we cannot throw overboard moral distinction and human responsibility. The prime necessity is the recognition of the validity of the ideal of the human individual. Ages ago, Socrates laid down this prime requisite when he said: "Know thyself," for only so can one become conscious of that which is good, true, and beautiful. The French philosopher Descartes puts it just a little differently by saying: *Cogito ergo sum**, and even without bothering about abstractions it may be maintained that man is not man unless he thinks.

Primitive man may have acted upon instinct rather than upon reasoning. Even so, the conscious life within him demanded that he nourish and protect it. And he found life good. It remained for the quite modern man to develop increasingly efficient methods to destroy life, in the mistaken assumption, that so he can preserve his own. Yet, there always was, there always will be a "faithful remnant," who could and would never forget to listen to the still small voice within. And in so doing they realize that although they are of dual nature, the physical and the psychic, both have the same origin; they are creatures of the same mind, and upon this plane, complementary. It is just this faithful remnant to which is committed the task of bringing back into the heart of humanity, distracted and restless, that peace and harmony so vitally necessary to build upon the ruins of a war-shattered world the foundation for a new and better civilization.

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* I think, therefore I exist.

Either by way of shallow thinking, or by way of using it as a defense mechanism, so-called practical minds seek to set idealism over against realism, whereas these two are the same thing, or at least complementary. And I don't think I am overshooting the mark, when I say that idealism and the concept of the "Christ-spirit," exoterically and esoterically, are the same thing.

The beginning, however, is with the individual. If we would improve upon the quality of a food-crop, we must begin with improving the quality of the seed. Yet our political scientists insist upon reversing this order by making the state supreme, by seeking to improve international relationships, thinking that from there they can work down to the individual. To make matters worse, the element of fear of consequences if you "don't be good" is appended to add force to the argument. Long ago it was realized, that the state can be no better than its citizens. Louis XIV proved this, when he declared: "I am the state," and history records the kind of state it was. It is not unlikely, that in the turmoil the world is in, and because of it, another Louis XIV may arise.

In any discussion, which has as its burden the subject of moral and ethical idealism, we are faced with a great difficulty, because it has a language of its own, which does not consist of uttered words. It is far beyond and above anything capable of being expressed in speech. Therefore much of what I am trying to say will be inadequate to fully express my meaning, which you must look for within words and within your own self. In saying this, I am aware that modern realistic idealism scouts this postulate.

In developing my own idea of a philosophy of life which must also be in accord with Rosicrucian principles, I am going to stress the idea of the brotherhood of man, and present it for your consideration in all humility, for I am just groping my way along, like all of you, to reach the light. Yet we must keep in mind the evangelic injunction: "Let your light so shine before men, that they may see your good works, and glorify your father, which is in heaven." It does not say: "notice the doer." In other words as well as in other ways, Jesus emphasized, that it is in the love of brother, wherein one must find the inner urge to use freely whatever gift has been given one, in a constructive and co-operative spirit, to make our world a better place to live in. And I do not mean to infer that the world per se needs improving, but certainly the use we make of it and the reign of prejudice and selfishness does need improving.

When God Is Forgotten

The problem which is facing us today, has as the most outstanding reason for its being, an incident which I am going to relate. Let us look back into the year 1913, to make it plain for ourselves. In that year there was assembled in the great hall of the University of Bonn, Germany, the *brain-trust* of the Empire, to listen to "His Imperial and Royal Majesty," William II. Present were the faculty of the University, scientists of every field of science, scholars of all descriptions. Really a brilliant assembly. William was congratulating them upon the marvelous advances made in arts and science, congratulating too, the Empire, for giving birth to these men. He ended his speech with these words: "Gentlemen, with the tools you have given us, and with the far-reaching results of your superior scholarship, we see our beloved country in the forefront of culture, and destined to rule the world." You will note, that in all this God has been forgotten, and man alone has been glorified.

Another instance comes to my mind, which helped to pave the road towards destruction. In the summer of the year 1888, the Emperor delivered an address at the laying of the cornerstone of the new Supreme Court building in Leipzig. I personally, as a lad thirteen years old, heard this address, and have never forgotten this sentence: "The duty each citizen owes the State is far more sacred and binding than the dictates of love." For the first quotation my grandfather is authority; he was among those present. The pay-off for the results of this kind of idealism we need not waste any time over, for we

are suffering from it now. The second world war was just another chapter in the annals of race superiority, helped along also by the "woe to the conquered" diplomacy of the Versailles pact.

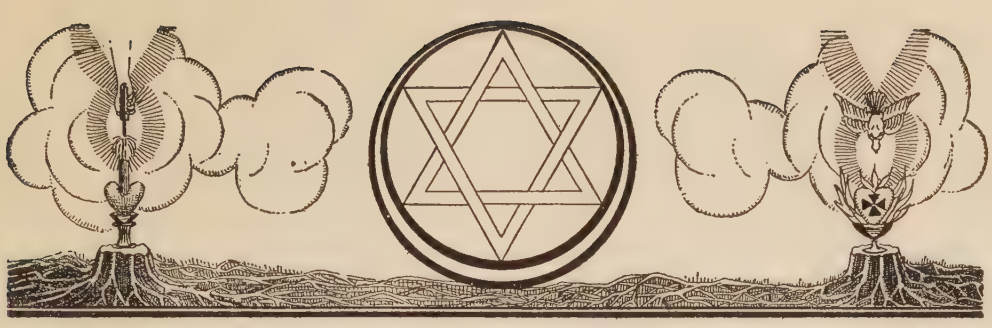
Are the leaders of today traveling a better path? There is no need to answer the question. The news from day to day is answer sufficient. Dark as may be the outlook into the immediate future, there is the comforting thought that in every period of human history the great leaders in any crisis were and are without doubt motivated by the highest ideals—at least to begin with. We must so believe, or lose faith in mankind, which would be absurd. True, the taste of power, which comes with leadership, quite often has corrupted this idealism. Certainly the hangers-on of these leaders seldom exhibit selfless motives. So the entire problem of reconstruction, the security of peaceful relations among men, confronts us with the question: "what are you, that is the individual, going to do about it?" Does the remedy lie in the creation of a superstate, in democracy as we have it today, in socialism, communism, or in a straight-out dictatorship however benevolent? The apathy of the mass of the people with respect to this question, which expresses itself in the oft-heard comment: "I don't care what they do," is the great danger-signal of our time, for it is the lull before a great storm, as history teaches us. And we may resign ourselves to the fact, that any one or all of these remedies will be tried out upon suffering humanity. And all of them, because they begin with the notion of creating the whole first and then the parts, must fail. No doubt the last resort will be anarchy.

Man His Own Architect

We as Rosicrucians know that to build a civilization worthy of man, the child of God, we first must make man worthy. It is obvious too, that each one must be his or her own architect, to make his body a temple of the divine. For no one has ever been reformed from without. It is of course correct to say that one can be influenced by the example set by others, but the power to incorporate whatever good one may see or hear into one's own being, finds its source in the soul of man. To this end we do not need any new or better philosophy of life, nor any new and wonderful panacea to cure humanity's ills. But we do need a renaissance of that moral and ethical idealism, which in the great commandment: "Love God with all thy heart and thy neighbor as thyself," has been the *burthen* of the teachings of Jesus and every other great avatar. The moment to begin is now, for individually and collectively the so-called civilized nations of the world have about reached the end of the road in traveling away from the great commandment. Just consider such evidences as the following: Bishops of the church in conclave assembled approving national policies leading to war; responsible leaders advocating the extermination of an entire race or nation; the putting upon a starvation diet of a people because they must be punished; in short, Christian nations proclaiming the doctrine of tooth for tooth as a war-repressive, throwing overboard as impracticable and sentimental drivel the law of God, "do not recompense evil with evil." While such outrages have been the to be expected consequences of the loss of common decency in all ages, it seems that after almost two thousand years of the rule of organized Christianity one should look for an improvement in individual and international relationships. Instead we have added the atomic bomb to crown our efforts of living the lives of brutes. It is worse than brutish, it is devilish. The lust of power and the idea that one nation is better than its neighbor, is coming to the end of its tether. For after the so-called "best" has subjugated or intimidated all the rest, nothing will be left to conquer, and in accord with the inescapable law of compensation, this monster will destroy itself, for it has lost its immortal soul.

What about the "faithful remnant," could not its voice be heard? Indeed it has been heard; however, for its efforts it has found the gibbet and the concentration camp, or has been deported, expatriated, excommunicated, and squelched in various ways as an enemy of the state or the powers that

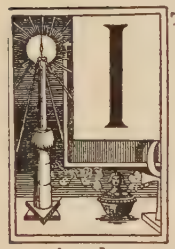
(Continued on Page 391)



What Constitutes a Mystic?

By A. V. S.

(Reprinted by request, from *The Mystic Triangle*—April, 1927)



It is clearly evident that a distinction must be made between a student of mysticism and a mystic. There are thousands in the various Occult Orders who are students of mysticism, but we have very few who have attained more than a purely intellectual conception of mystical understanding, very few, therefore, who can be truly designated as mystics. It seems to be essential that a distinction should be made between these superficial students and those who have attained a spiritual comprehension of the Higher teachings of the Inner Schools. The paramount reason for making the distinction is found in the fact that many earnest seekers are discouraged and turned from the Path by the egotistical attitude of many who pose as mystics, and by so doing unfairly represent the schools of which they may be members. There should be some criterion, some standard of measurement by which the sincere inquirer should be able to judge the true standing of one who advances claims to occult knowledge. A mystical school in the Orient gives the following as the characteristics of a true mystic, and utters a warning against all whose attributes may vary from this standard. Since this seems to be the general standard laid down by all true schools of occultism, I give it as it was given out to me:

"A true mystic is ever humble, and lays no claims to supernatural knowledge or supernatural power."

"He is ever sympathetic, ever compassionate, ever courteous, gentle, and refined."

"A true mystic makes no comparisons, he draws no lines between the good and evil, he lives beyond the barriers of right and wrong."

"A true mystic never loses the power to weep with those who sorrow, or to smile with those who rejoice."

"A true mystic gives himself to the service of humanity without money and without price."

"A true mystic is fearless, he asks no reward, he fears no punishment."

"A true mystic has perfect poise, for his soul is at rest in the Eternal."

These, then, are the characteristics of a true mystic. How many of us, according to this standard, are able to say, "I am a mystic." We can only stand afar off and worship. We can only console ourselves with the affirmation that "What man has done, man can do," with the assurance that the mystic once stood where we stand today, that we may stand where he stands tomorrow, if we are willing to follow the Pathway of Attainment through Attunement.

Let us dwell for a few moments on each of these attributes separately and see if we cannot reach a clearer understanding of the true nature of a mystic, and thereby be able to recognize a true spiritual leader if it should ever be our good fortune to be brought in contact with one. Sooner or later, there comes to every man his Teacher, His Master, if you will have it so. But why

does this Teacher, this Master come? Only that ultimately he may lead us to the attainment of the highest Mastership, the final realization that the only mission of the Master Without is that he may assist us to enthrone the Master Within us, the Supreme Arbiter of our Individual Destiny. Hearken not to any false claims of Mastership from those who would make themselves the Mirror in which you view your own soul. Hearken only to those who gladly and triumphantly relinquish their own Mastership, and with their own hands crown the Deity who presides in your own Temple.

Let us dwell for a moment on the first statement: "A true Mystic is ever humble; he makes no claims to supernatural knowledge or supernatural power." Why is the Mystic humble? Because he knows that far as his knowledge may extend beyond the ordinary range of human understanding, it is but a drop in the ocean of Infinite Intelligence that pervades the Universe. He is humble because to him an infinitesimal atom floating on Infinity has been vouchsafed the privilege to ultimately absorb into his being all that there is to Know. He makes no claims to Supernatural Knowledge or Supernatural Power because he knows that there is nothing Supernatural. Knowledge he may have, beyond the comprehension of the wisest, as men reckon Wisdom! Power he may have beside whose manifestation the greatest conqueror's triumphs fade into insignificance, but this knowledge and this Power came as a result of the understanding and intelligent operation of perfectly natural laws and forces. What he has done any man may do, for it is man's privilege and man's destiny to have dominion over nature. Beware of the teacher who would have you believe that Occult Power is the special privilege of the few, a special Dispensation of Heaven conferred upon a selected band of favorites. God has no chosen People, save such as will comply with Laws, the obedience to which is a condition of their advancement.

Again we are told: "A Mystic is ever sympathetic, ever compassionate, ever courteous, gentle, and refined." He is sympathetic, because he has grasped the Principle of the Oneness of all Life; he has identified himself, as it were, with every living thing; he is responsive to every call for sympathy or assistance that goes out to him from his Younger Brothers. He knows that our sorrows, trivial as they may seem to one who KNOWS that "good will be the final goal of all," assume tremendous proportions to us who may not yet have grasped this broader conception. And he is ever ready with a word of consolation, with practical MATERIAL or SPIRITUAL ASSISTANCE. According to their DEMANDS he answers the call of Humanity for he has the Universal Supply to draw upon, which is always more than equal to the demand. He will not tell you to wait until tomorrow and your problem will be solved. He will say to you: "My Brother, I understand perfectly the situation in which you find yourself; do this NOW and IMMEDIATELY you will note a change." He speaks the right word at the right time, and the time is always NOW. This, then, is true Compassion, for Compassion is Sympathy in action. The Mystic is courteous, because the very foundation of courtesy is the realization of the consideration due to all who are children of the same father, and EQUALS on the plane of Mystic Brotherhood. He is gentle because gentleness is a law of his being; he is refined, with the only true refinement which comes as a result of the consciousness of our divine ancestry which makes us members of the celestial Aristocracy of Souls.

A very deep understanding is necessary for the next statement given in the veiled words which tell us that a mystic makes no comparisons, he draws no lines between the good and evil, he dwells beyond the barriers of right and wrong. Why does the mystic make no comparisons? Why does he never say, "I am holier than thou"? Or to use a more modern expression, why does he never tell us, "When you have reached a certain plane of evolution, you will understand"? Because he KNOWS that it is not for man to judge of man's progress. The beggar in the streets, the vilest sinner in the Market Place, may through the very intensity of his experiences, through the very burning of the flames of remorse be just about to lay his hands upon a higher truth

than the cloistered and passionless anchorite can ever hope to grasp. If we are all One, how then can we make comparisons, with WHAT can we compare, for there is Nothing Without which we may use as a Standard. Is it for us to draw a line and say, "This is Good, and that is Evil"? "For all of His works are perfect," on the plane on which they have their manifestation. Is it for us to judge of the manifestations of one plane of existence according to the laws which prevail on another plane, on which we may be functioning? And thus the Mystic lives beyond the barriers of Right and Wrong; he no longer eats of the tree of the KNOWLEDGE of good and evil, for he has experienced both and found both a manifestation of the Absolute. He lives on that plane where only the Laws of God can operate, beyond the reach of man-made limitations.

The Masters say furthermore: "A true mystic never loses the power to weep with those who sorrow, or to smile with those who rejoice." If you have been taught that the Mystic is he who has killed out emotion, he who is "incapable of tears," he who can look calmly on suffering, and passively on injustice, then you have been taught FALSELY. Oh, My Brothers, have you forgotten the story of him who wept over Jerusalem, the city that turned from him, when he would have overshadowed her with the light of his heavenly presence? This was a Mystic, this was a Master, this was the very embodiment of sympathetic understanding. Have you forgotten the Radiant One who sat at the wedding feast, and changed the water into wine? Did he do this to exhibit his mastery over matter? Nay, not so. Only that there might be more happiness in the world, only that he might smile with those who were glad. Have you forgotten the old Oriental Allegory of the youth who was an incarnation of the Lord of Compassion? How one day he came to the Harlot's house and awakened in her soul the first thrill of true and holy Love, and how the next morning, when she found him dead at her side, she cast herself into the funeral pyre and ascended with him to the very heights of Nirvana, the very consummation of pure and holy Love? And Why? Because she was still capable of human affection, because she had not "killed out emotion," and still had that within her which was capable of transmutation to a higher plane. A false idea has been very prevalent among pretenders to Occult Understanding. It is this: "That the higher we go in the realm of spiritual advancement, the less capable do we become of being touched by any kind of emotion."

Now just a little bit of reasoning will convince us that the very opposite is true. The nearer we go to the Source of Life and Light, the more responsive do we become to every vibration sent out from that Great Source. Is not all progress, is not all advancement in every conceivable field evidenced by an INCREASING RESPONSIVENESS TO VIBRATIONS? To become a perfect instrument in the hands of an Infinite Intelligence, the keyboard of our beings must respond to an infinity of vibrations, but at the same time we must be able to strike the particular chord on that keyboard that will bring all discordant notes into harmony. As we advance on that Path we find ourselves becoming more and more sensitive, more finely attuned to the Cosmic Forces, more responsive to pleasure, and correspondingly more responsive to pain. Does not this increased responsiveness to pain entail great suffering? Yes, unless there comes to us the inner realization that we are only instruments, only vessels through which must pass the unfinished products of creation to be transmuted in the crucible of our spiritual natures into the gold of spiritual Essences. If we are willing to assume our Divine Responsibility, if we are able to take into this Crucible the good along with the evil (so-called), the pain along with the joy, and, placing all in the hands of that Mighty Chemist, Divine Imagination, permit him to work his will without objective interferences and send forth the transmuted essences to illumine the farthest domains of Ignorance, then—and not till then—can we become worthy of being called a Mystic.

It is hardly necessary to dwell upon the next point. "A True Mystic gives himself to the service of humanity, without money, and without price."

The warning has gone forth too often to need repeating. "Beware of those who ask a price for Occult Knowledge." Of course we realize that we live in a material universe, where money is a standard, and that often the true schools of mysticism ask voluntary financial assistance in the work of spreading their teachings among those who might be ready to receive them, but they never ask money in payment of the teachings themselves, and they never withhold teachings from those who are not financially able to assist in spreading them to others. We should, therefore, understand the Law of Compensation and realize that only as we give to others can we receive for ourselves, and if we are unable to financially assist in bringing to others that which we have been privileged to attain, we should at least feel a responsibility toward our brothers, even as some one has felt a responsibility toward us, and do all we can in other ways to diffuse what has been given to us.

Next we learn that "A true mystic is fearless, he asks no reward, he fears no punishment." Can there be a grander conception of the influence of the higher teachings than this? Above a world swayed by fear of punishment for doing wrong, or lured by hope of reward for doing right, the soul with mystical understanding gleams like a star in a firmament of Infinite love, from which all fear is cast out, and wherein the joy of service is the only reward, and the neglect of an opportunity to serve, the only punishment. There Fear is not, has never been and cannot be, though heaven and earth should pass away. For worlds may be born, and worlds may perish, and universes may be resolved to the fire-mist from which they came forth, and stars may wander trackless in the empty voids of space, but the Soul, Immutable and Indestructible, survives "the wreck of Matter, and the Crush of Worlds, and endures when time and space and all that manifest there IS NOT." Why, then, should we have Fear? The consciousness of Immortality and the will to mold that Immortality to our desire, and the desire to be at one with the Eternal banishes the dark phantom of Fear forever from the province of the Mystic.

Finally we are told "A true Mystic has perfect poise, for his soul is at rest in the Eternal." Now perfect poise most emphatically does NOT come as a result of unresponsiveness to pleasure and pain. This point was dwelt on before, but it must again be taken up in relation to poise. This perfect poise must not be interpreted in a material sense. It does not mean the ability to stand calmly by and witness suffering, injustice, and inharmony. It has no connection with that repressed sort of poise so common in an age of artificiality, which is supposed to denote a great deal of self-control, yet is subject oftentimes to unexpected outbursts. The mystic is not AFRAID to feel, he is not afraid of emotion, he is not afraid of HIMSELF. His poise is from WITHIN. It comes from the Sublime Consciousness of his Kinship with the Infinite Source of Equilibrium. He KNOWS, however, that while the Source is always in equilibrium, that its MANIFESTATIONS are a result of the disturbance of equilibrium, since all the manifested Universe is the result of instability. He knows that when Jesus wept over Jerusalem, when he rejoiced at the marriage feast, when he drove the money lenders from the Temple, when he sorrowed in Gethsemane, when he was crucified on Calvary, that he had perfect poise WITHIN. So let us not interpret mystical poise in a material sense, and thus confuse it with repression. Mystical poise is the inner consciousness of divine attunement, in the MIDST of the disturbed equilibrium which is a condition of Divine Expression. It is to be "at rest in the Eternal to be at One with That which is the All."

These, then, are the characteristics of the True Mystic who dwells with us today as he dwelt with us in the early dawn of Christianity, and long before; the Mystic who will dwell with us tomorrow, when his face will be no longer veiled with the veil with which the Uninitiated have shrouded his features because they dared not view the glory which must some day be theirs. For after all the greatest fear of the human race is that they fear to reach forth their hands and claim the Divine Heritage of Happiness which is the Birthright of the sons of God.

IDEALISM AND OUR TIMES

(Continued from Page 386)

be. And not merely has it been the axis powers which have been guilty. This is the record of these latter days, the evil offspring of power run amock. As already stated, sometimes it becomes necessary to insist upon the obvious. Not because it makes for pleasant contemplation, but because I sincerely feel the necessity of it, have I felt impelled to make you look with me into the pit of depravity, wherein humanity has been plunged by the crass materialism of its so-called leaders. For we simply must face the facts, in order to discover the formula for transmuting evil into good.

The leaders of this post-war period are now busying themselves to reconstruct a war-devastated world. We need not recount what is being done. It is evident, that mutual trust and confidence have but little part in their deliberations. With some modifications it is the same old game of power politics. Because at this time it is apropos to the purpose of our discussion, let us recall the words of the prophet Zechariah and the circumstances which prompted him to utter them. The Hebrews had returned from exile to rebuild Jerusalem. It was to be made more impregnable than ever before. But the prophet, true to Cosmic vision, declared: "Not by might nor by power, but by my spirit, saith the Lord of Hosts." Also, so the record tells, the rebuilding was to be the freely offered self-sacrificing labor of each individual to the benefit of his fellows and to the Glory of God. We have here the admonition that the practical and the idealistic must work hand in hand. Therefore I am stressing the idea of individual effort, to bring about an approximation of the ideal in the life of a people, for I am convinced that those who are now our leaders in this present rebuilding of Jerusalem are, despite the evident sincerity of some of them, a weak prop to lean upon, because they are beginning at the top. So the task rests upon the faithful remnant.

Each child of God knows and can interpret the feeling of inward peace which comes to one as the result of some good thought and deed, as well as the harmful effects of evil thought and deed upon self and others. And every one is aware, that the good or the evil we think or do are causes the effects of which are predictable because of the inexorable and unfailing law of compensation, which, by the way should give us cause to tremble in contemplating what is coming to us. We also know, that in foregoing love, we engender fear, the great enemy of physical, mental, and spiritual well-being. We know that to be noble, honest, true, and loving toward our neighbor in self-sacrificing effort, will call forth the good in him, however deep it may be buried.

As I remarked before, words are of little use, for the language of idealism has no words which the mind could fashion or the mouth give utterance to. Yet plainer to see and far easier to understand is the intent mirrored in the eye, and invisibly transferred from person to person in the clasp of the hand. In fact, the very atmosphere which surrounds one when even but momentarily the human and the divine are in harmony and concord within one, dissipates fear and brings peace. But all of this is individual effort, and in no other way can humanity be improved. "Thou must be born again," was the admonition of Jesus to Nicodemus, and there still is no other way. It seems a long and weary road to most people because of selfish interest. However, we are co-workers with God, with whom "a thousand ages are but an evening gone." Should each one of us spend an entire incarnation in realizing and harmonizing his or her own dual being, that much being accomplished — in its repercussions— would bring untold blessings upon generations yet unborn. Another fact is that by concentrating upon our own individual development in growth in the grace of God, we inevitably will influence others with whom we come in contact. Preaching at or down to people, in order to reform them, may at times bring sentimental response, which usually is as short-lived as it is extravagant. And a law promulgated to make people walk the straight and narrow path, because of man's perversity, is an invitation to find ways

and means to circumvent it, unless it be one that is writ in the hearts of the people.

However slow and disheartening as this process of beginning with the individual may seem, it is absolutely certain of results, for a small piece of yeast will leaven much dough. And in the faithful remnant we have much leaven at hand.

Now as Before

As those who have trod the path before us and have taught us to set our feet upon it, we will have to contend with ridicule, distrust, prejudice and hatred, even in the living of our private lives. This is a blessing, because there is no hotter hell to endure than for a prejudiced person to find himself in the presence of otherness. The redeeming feature of this ugly fact is that, because of the divine nature of goodness, beauty and truth, this very hell-fire, in continued contact with these ideal values will, when its heat has burned all the dross of evil out of the human heart, be itself transmuted by the alchemy of love into an all-consuming flame of peaceful desire to follow in the path of the good life. And thus, man is reborn into the spirit of the Christ.

Over and over I have repeated the term the *faithful remnant*. The prophet Isaiah, referring to those who remained in Jerusalem and who did not forget the God of Israel said: "And the remnant that is escaped out of the house of Judah shall again take root downward and bear fruit upward." In the same sense and spirit I am applying the term *remnant* to the members of the great Order. Through the ages the Rosicrucian Order, and its predecessors, have valued and lived to the best of human ability the ideal life. Being free of any dogmatic limitations, or any prejudicial notions concerning creed, race or color, the Rosicrucian membership is better fitted to individually become masters of Self, captains of their souls, leaders by example, not merely by way of exhortation—leaders but not drivers—trees, that take their roots downward into the unseen, so that they may bear fruit upward to be admired by others in the revealing rays of God's eternal love.

Finally, let the faithful remnant never forget the fact, that it is free of any national limitations and always has been free of them, and that science of our day is busy co-operating in obliterating man-made barriers to international concord. Let us approach each new day in the spirit of humble thankfulness to the God of our hearts, who, when we are thus minded, will help us to keep our lights shining, so men can see our good works and glorify Him, because we have been true to our heritage. Thus we can afford patiently to await the day of the Lord and say with Frederic Edwards:

God of the nations who hast led
Thy children since the world began;
Through doubt and struggle, pain and tears,
Unfolding thy eternal plan;
From countless hilltops, as of old,
The fires upon the altars flare;
Through countless rites, in countless tongues,
Men offer their imperfect prayer.
Hasten the time of our release,
Bring in thy reign of truth and peace.

So mote it be.

FIRST DEGREE INITIATION IN BALTIMORE

The John O'Donnell Lodge of A.M.O.R.C. in Baltimore, Maryland, will confer on eligible candidates the First Degree Initiation, on Sunday, November 23, at 3:00 p. m. Qualified members wishing to take this initiation should register with the Lodge Secretary, E. Warren Spencer, 7 E. Eager Street, Baltimore 2, Maryland.

TWIN CITIES RALLY

Rosicrucians of the Midwestern states are cordially invited to attend the Twin Cities Rosicrucian rally sponsored by the Essene Chapter of Minneapolis, on November 15 and 16. A special program of lectures, classes, and demonstrations is being planned. For further information write to: The Secretary, The Essene Chapter of A.M.O.R.C., 1810 - 44th Avenue, N., Minneapolis.

SANCTUM MUSINGS

THE WORLD'S GREAT NEED

By THOR KIIMALEHTO, Sovereign Grand Master

HEN we consider the chaotic world conditions and the economic upheaval in our own country, we cannot help feeling overwhelmed by a sense of futility. Brotherhood, love, and service have been taught to men over two thousand years, and yet all around us may be seen only expressions of greed, selfishness, and intolerance.

People ask where God is in these difficult times. They point out that millions are starving; other millions are suffering from displacement of hearth and home. Even in our own country we are facing economic difficulties or disaster.

The economic battle between capital and labor is more ruthless, arrogant, and unreasonable than ever. The standard of living that once was the pride of the United States is now retrograding two hundred years in the history of mankind.

It is unreasonable to think that God has anything to do with our present dilemma. This condition is of our own making, and we must laboriously work out of it. The root of these evils inherent in our present structure is not entirely economic; it is also spiritual. The cause is in the human being, because he has concentrated his attention upon a materialistic concept of life, and not permitted the inner spiritual forces to develop in his consciousness. The cause is a soulless society based on mechanistic principles. The cause is selfishness, greed, and love of power. The cause is a hard heart, the resurgence of animal passions, the survival of the fittest, and as a result we are reaping what we have sown. We have sown a destructive wind, and we are reaping the whirlwind thereof.

Everything in the world is subject to cause and effect. The causes we have created in the past have brought us to the present conditions. Our eyes have been opened to the miseries all around us, but instead of recognizing the true cause, we have become blinded by sympathy and endeavor to rectify the results. If the soldiers under arms today would be used to produce food, all these miseries would soon disappear. No one wants war and destruction, therefore let us *think* peace, *will* peace, and *pray* for peace.

Many people are under the impression that to accept a spiritual outlook on life, to believe that the heart of man must be regenerated before there can be peace on earth and good will among men, is to try to escape from reality, to be "unrealistic," and to play into the hands of exploiters. Such a view is wrong. It fails to realize the power

of an ideal, the far-reaching effect of even a single thought, the dynamite concealed in a word, in a sound.

The independently thinking people are yet in the minority, but the chains of centuries are being broken, the night of ignorance is giving way slowly to the full dawn of Truth's bright day. Through suffering and sorrow, we are being brought to realize the fallacy of materialistic concepts, and the few awakened thinkers are becoming many. The hard-headed scientists are beginning to recognize spiritual principles and laws operating in the universe.

There are some wonderful laws in the lawbooks of the world, inscribed from hundreds of years of evolutionary development. Of what benefit are they if the rulers in the world and the people do not want to obey them or make them effective? It is true that history is replete with instances where the leaders of a country had endeavored to institute improvements for the masses before the people were ready for them. Therefore, the people must be educated to think and to reason.

The most beautiful laws that man can conceive will not help the situation today. The urgent need is not for more laws, but for the observance of those already on the statute books. When a majority of people *desire* peace and *demand* peace, there *will* be peace. When a majority of people insist that the Constitution and the Bill of Rights be respected, our land will function properly and intolerance and discrimination will disappear. When the majority of people come indignantly to repudiate exploitation and a social order that is based on profits rather than on human needs, there will be peace between employer and employees, and the consumer will not, as now, be crushed between the upper and the lower millstones.

By Erwin W. E. Watermeyer, M.A., F.R.C.

- Radioactive chemicals, which emit very weak radioactive emanations, have become the latest weapon in the study of disease. Such chemicals are perfectly harmless to the human body and decompose after a short interval of time. If patients absorb some of these substances with their food and drink, it is possible to follow their course through the human body with suitable electrical detecting devices. Also, such chemicals may be attached to various drugs, thus enabling the investigators to observe the pathways which these drugs travel through the body, where they stop, and how they act upon and kill germs. Scientists have even succeeded in attaching these radioactive chemicals to certain germs, thus making it possible to follow the activity of such germs in the human body.

- Several war developments in the construction of radio components may bring about some innovations in the radio sets of the future. Such developments are (1) Radio tubes of extremely small size—about one inch long and one-eighth of an inch in diameter; (2) Midget dry cells, smaller and more powerful than those presently available; and (3) Replacement of metal wires by printing a thick silver or carbon thread directly upon a plastic base. As a result of these technological developments, we may expect in the near future to see radio receivers and transmitters small enough to fit into a coat pocket or a purse, and also to have hearing aids much smaller than those existing at present.

Where shall we find people who are willing to live their lives in accordance with high ideals, who are willing to consider the needs of the human first and to put the laws as second, who are willing to live cooperatively and not competitively? The education of the heart is needed, more than the education of the head. Development of soul - personalities is needed instead of more legislation. An expansion of consciousness is needed, and not a stronger penal system.

When men are willing to accept the spiritual principles of the Fatherhood of God and the brotherhood of man, when they are willing to conform to the implications of these two sublime principles in their daily lives, in their relationships with other men, then exploitation in every one of its forms will cease. Emotional development strengthens the love life in a man's heart. Expansion of consciousness and the development of intuition enable a man to feel another's needs, to sympathize with another's nature, and to understand the limitations and the handicaps of another human being.

A merciful employer will be content to earn less, provided that his working people do not suffer. He will want his employees to be happy in his employ.

He will want their respect and affection. He will shrink from earning money at the expense of their health and happiness.

A merciful man will scorn to take advantage of women and play with their emotions. A woman with a sense of honor will scorn to be a gold digger. Where affection is genuine, parents do not have to be compelled by law to take care of their children, and children do not have to be forced to provide for aged parents. A government composed of upright men will honor treaties, accepted codes of law, and will err on the side of generosity rather than that of greed.

There is not one single problem that would not disappear if the people concerned approached its solution in a spirit of love and cooperation and a willingness to sacrifice. Any relationship becomes sanctified when cemented by sacrifice. How beautiful when husband and wife remain faithful despite illness and poverty. How beautiful when children are devoted to old or suffering or unfortunate parents, and when brothers and sisters make sacrifices for one another. How beautiful when members of the community cooperate to rescue some unfortunate family. How beautiful when one nation comes to the rescue of a weaker nation.

The world honors Ruth, the Moabitess, because she gave up everything for her mother-in-law, Naomi. The friendship of David and Jonathan has been immortalized. We love the tales of the brave knight who goes forth to rescue the distressed damsel. We all love the story of Romeo and Juliet even though it is a tale with a tragic ending. We love Robert Browning doubly for the reason that his love for his frail, invalid wife was so perfect. The maiden whom Tennyson loved, we love, because she was faithful for twenty years before they were united in marriage.

People smile superciliously at romance and at fairy tales. There is no reason in the world why a fairy tale should be only that and nothing more! You can make it come true. Every man is playing the part of a hero in the story of *his* life; every woman is playing the part of a heroine in the story of *her* life. Even the humblest part on the stage of life can be played with dignity, with beauty, and with loving perfection. Even a tragic part can assume an epic tone when played in a spirit of humility, with a perfect trust in divine love and wisdom as well as power.

Perhaps you remember the lovely, sunlit village of Shangri-La in the heart of the magnificent Himalayan Mountains in Tibet. "How unrealistic," some unimaginative people exclaimed. The clever newspaper writers knowingly shook their heads and deplored the delightful phantasy as an escape from reality. There is nothing at all unrealistic about the vision. It is a model of what life can be if you so will it, and I so will it, and we all so will it. These poor, deluded, hardheaded, practical men of sound common sense, think they are right, but Father Time laughs in his sleeve as the film rolls on, and they usually find themselves absolutely wrong.

We honor and love the heroes of history: the men and women who gave all for love, the men and women with compassionate hearts, the men and women who dedicated their lives to a great ideal, to a noble cause.

Kindness calls for kindness, heart calls to heart, and love calls forth love. When a vision of great love dawns before our gaze, barriers melt, new worlds float into our ken, and our hearts contain the world. We transcend our little selves. Our souls roam upon the heights. Our minds reach to the fiery stars, and our feet touch the center of the earth. We become one with every blade of grass, every bird that sings upon the leafy twig, every perfumed flower that sways like a butterfly on its graceful stem. We become one with every mother that smiles prayerfully at the babe in her arms, every father that rejoices in the son at his side. We are one with all friends and humanity. The tear in every eye is ours. The smile on every face is a reflection of our own.

Impatient man, why do you chafe at these ties that bind you to your tasks? Were your soul-personality burning with love, you would rejoice at every opportunity to pour your love into another's life; the chains that seem to gall would caress; the manacles that

(Continued on Next Page)

WHAT MEN THOUGHT

Happiness

IF HAPPINESS *consisted in the pleasures of the body, we should call cattle happy when they find grass to eat.*
—Heraclitus

'TIS *not in strength of body nor in gold that men find happiness, but in uprightness and in fullness of understanding.*—Democritus.

SEEK *not happiness too greedily, and be not fearful of unhappiness.*
—Lao-tse

THE *most happy man is he who knows how to bring into relation the end and beginning of his life.* —Goethe

TRUE *happiness is inward, divine Peace.*—Theosophus.

TO BE *happy is not the purpose of our being, but to deserve happiness.*
—Fichte

THOUGH *no one will dispute the statement that happiness is the best thing in the world, yet a still more precise definition of it is needed.*—Aristotle.

TO LIVE *happily is an inward power of the Soul when she is affected with indifference toward those things that are by their nature indifferent.*
—Marcus Aurelius

DO YOU *see, oh my brothers and sisters? It is not chaos or death—it is form, union, plan—it is eternal life—it is Happiness.*—Whitman.

▽ ▽ ▽

THE WORLD'S GREAT NEED (Continued from Page 395)

seem dark and heavy as lead would gleam with gold and seem light as gossamer threads; the triple gates would spring open at a touch. The gray sky would turn into opalescent pearl. The raindrops would turn into handfuls of blossoms. Every day would become a glorious adventure. Death would become a transcendent experience. As the poet Masefield says, "Death opens unknown doors. It is most grand to die."

Love is still the world's great need—the love the mystic teaches—love of God, love of man, and love of all creation. With such love, strife will cease. All conflicts will be reconciled. The pairs of opposites will then be transcended. The dualism will merge into unity. Peace Profound will prevail.

Every Avatar came to earth to demonstrate the life of love. Love is still the most dynamic word in any language; its true exponent is the greatest human on earth. Faith, Hope, and Love are the three points of the Divine triangle, but "the greatest of these is love."

HANDSOME AND USEFUL SEALS

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EXAMINING THE PAST

A combination of historical and scientific inquiry, into the past, is being conducted here by Jay R. McCullough, Curator of the Rosicrucian Egyptian and Oriental Museum (left), and Dr. H. Arvis Talley of the Rose-Croix Research Institute and Sanitarium. The newly acquired mummy shown on the X-ray table of the Rose-Croix Sanitarium is of a high priestess and temple virgin of ancient Egypt (XVIII Dynasty). The Curator is interested in whether amulets were embodied in the mummy in accordance with an age-old ritualistic custom and which the X-ray would reveal. The physician is interested in any physiological aberrations that might indicate the cause of death. The insert in the lower left corner is a reduced reproduction of the X-ray plate, showing the thorax region and arms crossed over the breast. *(AMORC Photo)*

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Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Joie Wood, Sec., 428 E. 5th St. Sessions 1st and 3rd Fri., 8 p.m.

CALIFORNIA

Long Beach:
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

Oakland:*
Oakland Lodge, 610—16th St. Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Sacramento:
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave. Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

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Thomas Jefferson Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

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Nefertiti Lodge, 116 S. Michigan Ave. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Room 408-9-10. Sessions for all members every Tues., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Irene Newsome, Sec., 1029 Hudson Ave. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 521 E. 13th St. Frank Haupt, Master; Ruth M. Cosler, Sec., 816 N. Meridian St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master. Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

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Boston:*
Johannes Kelpius Lodge, 739 Boylston St. Eveline B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave., Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Ralph Leftridge, Master, 15937 Baylis; Izen M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. James French, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. H. J. Turner, Jr., Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. Mrs. Elizabeth Cornell, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Alfred E. Englefried, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

New York City:*
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Torry, Sec. Sessions Wed. 8:15 p.m., and Sun. 3:00 p.m. Library open week days and Sun. 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

OHIO

Cincinnati
Cincinnati Chapter, 204 Hazen Bld., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Cleveland:
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

Dayton:
Elbert Hubbard Chapter, 56 E. 14th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, 1005 Brookley Blvd. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

OKLAHOMA

Oklahoma City:
Amenhotep Chapter, Odd Fellows Hall, 5½ S. Walker. R. D. Whitaker, Master; Zura B. Sprankle, Sec., 628 N. E. 10th St. Sessions every Sun., 7:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court. Ollie F. Fuller, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Avenue. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. John M. O'Guin, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun. 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Otis Marihugh, Master, Tel. M-5723; Aileen Mercer, Sec., Tel. L-4244. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Mrs. Ida B. Holibaugh, Master; Ruth Page, Sec., 1420 Washington St. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. PR-6943; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

ARGENTINA

Buenos Aires:
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:
Toronto Chapter, 39 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:*
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:*
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter. Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

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Mrs. M. C. Zeydel, Grand Master-General, Djangli 47, Semarang, Java, Netherlands, East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AFRICA

Pretoria, Transvaal:
Pretoria Chapter. J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

* (Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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